

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



# DMC CLASS OF 1985 DIGITAL MAGAZINE JUNE 2013

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*EDITED BY: Saleem A Khanani and Sameena Khan*

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ

**Dear friends**

**Two of our class fellows lost their parents in the month of May. Sam Khan's mother, and Khalid Saleem's father, left this mortal world to join their Creator. We share their grief and make sincere dua to Allah SWT to forgive them and grant them a place in the Jannatul Firdaus, Ameen!**

SHARED BY SARAH CHAUDHARY

نہیں اقبال نے اتنا جگایا قوم کو ہرگز  
رکھا ہے واپڈا نے جس قدر بیدار ملت کو



### **Samrina Hashmi reports from Karachi**

PMA Sindh proudly announces that with our joint efforts, 3 Health bill ordinances have been signed by the Governor Sindh.

1. The Health Commission Bill Ordinance
2. Thalesemia Prevention Bill Ordinance
3. The Mental Health Bill Ordinance

We are thankful to the young care taker Health Minister Dr Junaid Shah, the secretary health Dr Suresh Kumar, Prof. Noshad Shiekh the principal secretary to the governor and last but not the least Prof. Masood Hameed VC DUHS, for bringing these to the table.

Dr Samrina Hashmi President PMA Sindh



# IN MEMORY OF MY MOTHER

BY SAM KHAN



Thanks to all my friends for your duas and loving support during the last few darkest weeks of my life.

I might not be able to reply all the inbox messages individually, at least for now. So please accept my heartfelt gratitude for your care and concerns.

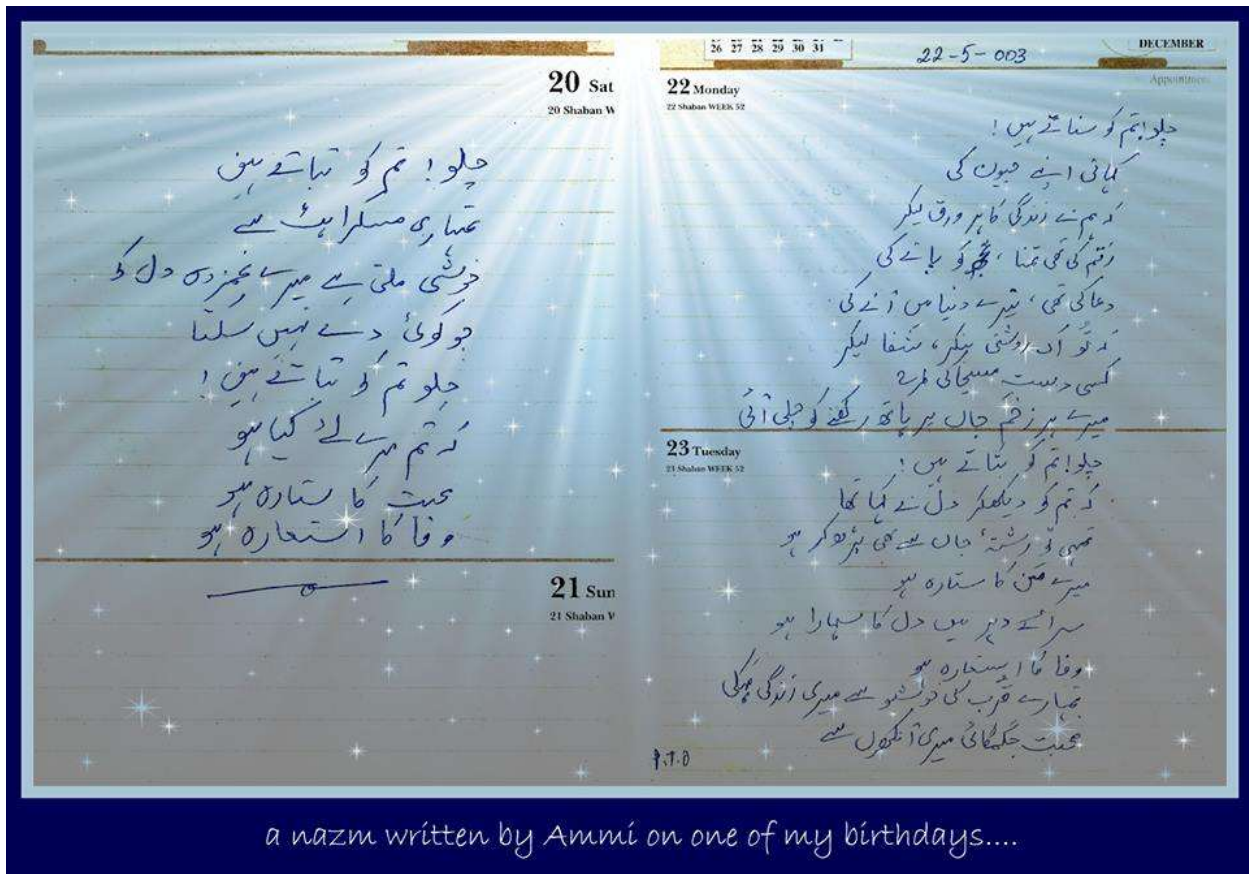
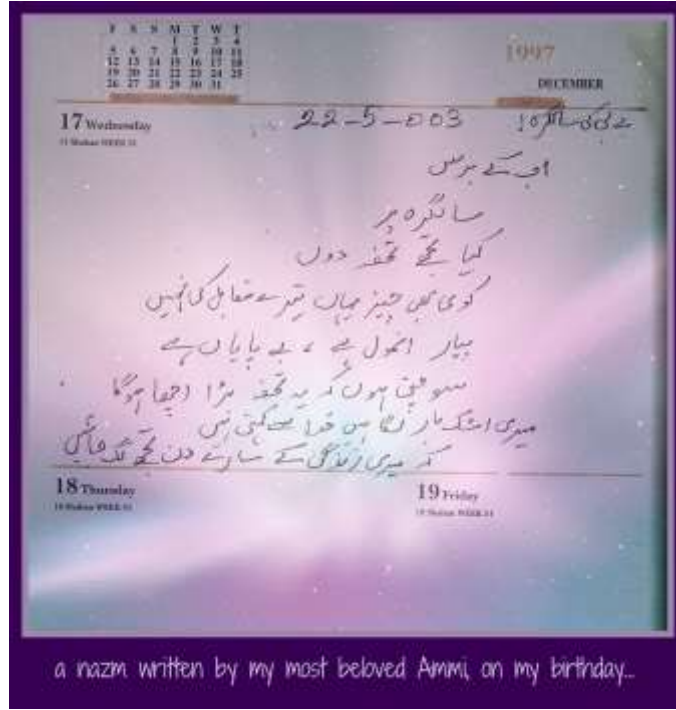
Thanks to all those who could manage to visit me and share my grief and also thanks for your loving phone calls. I am sorry if I did not pick up the phone sometimes due to my inability to talk or my preoccupations.

Thanks everyone for your precious dua-e-maghfirat for my innocent mother. May Allah acknowledge all your duas and grant her the highest place in Jannat. Ameen

Ammi had great talents and writing poetry was just one of them. She was a master in psychology from Karachi University. She was an exceptionally talented and extremely sacrificing, patient and a very dignified lady. I wish I could have just 10% of her talents and qualities. May Allah give her the highest status in Jannat and fill her grave with fragrant flowers and cool comfortable breeze from Jannat. Ameen

SAMEENA KHAN









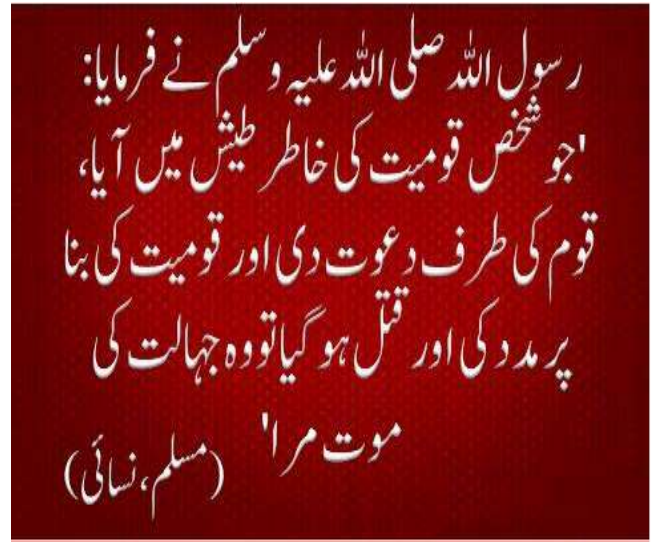
CONGRATULATIONS TO MANSOOR HAQ ON HIS DAUGHTER  
SADAF'S WEDDING, MAY 18, 2013 REGINA CANADA



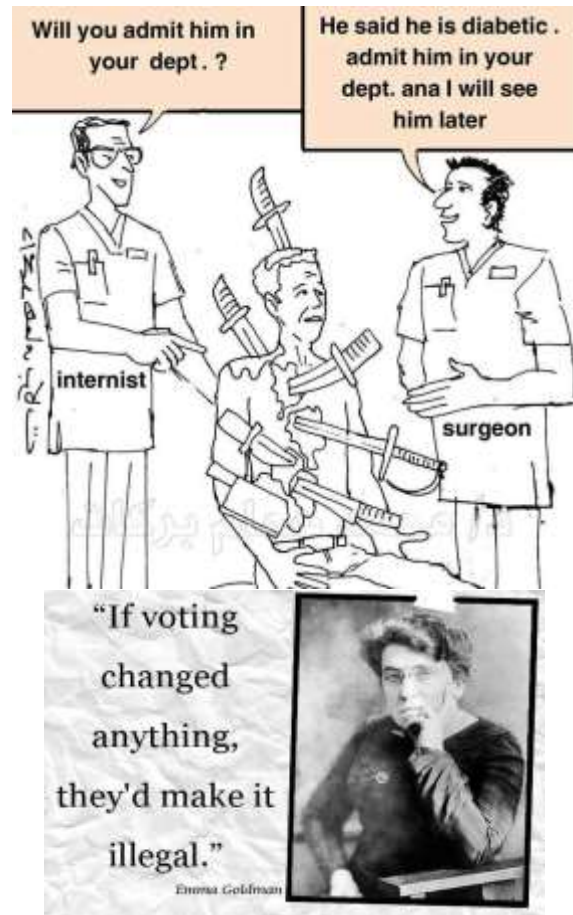
Among the attending dignitaries were our own Arshad Khalil and Salahuddin.



CONGRATULATIONS TO NADEEM AND ALMAS GIL ON THEIR DAUGHTER SABA'S GRADUATION



سگنل پہ کارر کی تو ایک فقیر مانگنے آ گیا  
کار میں بیٹھی عورت بولی  
”تمہاری شکل کچھ جانی پہچانی لگتی ہے“  
فقیر بولا  
”Madam we are friends on facebook“





## "قارون کا خزانہ"

قارون حضرت موسیٰ علیہ السلام کے چاچا کا لڑکا تھا یہ بہت خوش آواز تھا۔ تورات بڑی خوش الحالی سے پڑھتا تھا۔ اس لئے اسے لوگ منور کہتے تھے۔ یہ چونکہ بہت مالدار تھا، اس لئے اللہ کو بھول بیٹھا تھا۔ قوم میں عام طور پر جس لباس کا دستور تھا اس نے اس سے بالشت بھر نیچا بنوایا تھا جس سے اس کا غرور اور تکبر اور اس کی دولت ظاہر ہو۔

اس کے پاس اس قدر مال تھا کہ اس کے خزانے کی کنجیاں اٹھانے پر قوی مردوں کی ایک جماعت مقرر تھی۔ اس کے بہت سے خزانے تھے ہر خزانے کی کنجی الگ تھی جو بالشت بھر کی تھی۔ قوم کے بزرگوں نے قارون کو نصیحت کی کہ اتنا اکڑا مت تو قارون نے جواب دیا کہ میں ایک عقلمند، زیرک، دانا شخص ہوں اور اسے اللہ بھی جانتا ہے، اسی لئے اس نے مجھے دولت دی ہے۔

قارون ایک دن نہایت قیمتی پوشاک پہن کر رزق برق عمدہ سواری پر سوار ہو کر اپنے غلاموں کو آگے پیچھے بیش بہا پوشاکیں پہنائے ہوئے لے کر بڑے ٹھانڈے سے اترتا ہوا نکلا، اس کا یہ ٹھانڈا اور یہ زینت و تجمل دیکھ کر دنیا داروں کے منہ میں پانی بھر آیا اور کہنے لگے کاش ہمارے پاس بھی اس جتنا مال ہوتا یہ تو بڑا خوش نصیب ہے اور بڑی قسمت والا ہے۔

قارون اس ططراق سے نکلا وہ سفید قیمتی نچر پر بیش بہا پوشاک پہنے تھا تب ادھر حضرت موسیٰ علیہ السلام خطبہ پڑھ رہے تھے، بنو اسرائیل کا مجمع تھا سب کی نگاہیں اس کی دھوم دھام پر لگ گئی حضرت موسیٰ علیہ السلام نے اس سے پوچھا اس طرح کیسے نکلے ہو؟ اس نے کہا ایک فضیلت اللہ نے تمہیں دے رکھی ہے اگر تمہارے پاس نبوت ہے تو میرے پاس عزت و دولت ہے اگر آپ کو میری فضیلت میں شک ہے تو میں تیار ہوں آپ اللہ سے دعا کریں دیکھ لیجئے اللہ کس کی دعا قبول کرتا ہے آپ علیہ السلام اس بات پر آمادہ ہو گئے اور اسے لے کر چلے حضرت موسیٰ علیہ السلام نے فرمایا: اب پہلے دعا کروں یا تو کرے گا قارون نے کہا میں کروں گا اس نے دعا مانگی لیکن قبول نہ ہوئی حضرت موسیٰ علیہ السلام نے اللہ تعالیٰ سے سے دعا کی یا اللہ زمین کو حکم کر جو میں کہوں مان لے۔ اللہ نے آپ علیہ السلام کی دعا قبول فرمائی اور وحی آئی میں نے زمین کو تیری اطاعت کا حکم دے دیا ہے حضرے موسیٰ علیہ السلام نے یہ سن زمین سے کہا:

"اے زمین اسے اور اس کے لوگوں کو پکڑ لے وہیں یہ لوگ اپنے قدموں تک زمین میں دھنس گئے، پھر موندھوں تک، پھر فرمایا اس کے خزانے اور اس کے مال بھی میں لے آؤ اسی وقت قارون کے تمام خزانے آگئے آپ نے اپنے ہاتھ سے اشارہ قارون اپنے خزانے سمیت زمین میں دھنسا دیا گیا زمین جیسی تھی ویسی ہو گئی"

ہے کوئی نصیحت پکڑنے والا!!!!!!!!!!!!!!!!!!!!!!

## Karachi: the Sufis, saints and their myths

### Sohail Ansari Dow 1983

Following the comments made by Saleem Bha in the last edition of the magazine, I made up my mind to write on religious myths, having been a surkha, and chose a few whose account is available in the archives and from the gazettes of India during the Raj. Muslims and Hindus lived in a great harmony and enjoyed each other's festivals together.

Sindh has been a land of Sufis and Karachi had its fair share as well. Ancient Sufis are viewed as agents of spirituality with a halo of genuinity around them. All the Sufis and mystic poets of Sindh propagated the message of love, peace, brotherhood and happiness not only for all the dwellers of Sindh but for the whole world. The one thing about them that strikes me is their following among a variety of colours and religions as well as their humble efforts towards the harmony of society. Old time legends claim that the Sufis and saints protect Karachi from storms, cyclones, tsunamis and all sea-related disasters.

A report from 1876 describes the fairs in Karachi – ‘The fairs of any importance held in the Karachi taluka are nine in number, two of Muhammadan and the remainder Hindu’:

LIST OF FAIRS HELD IN THE KARACHI TALUKA.

Where held.	When held.	For what Time.	In whose honour.	Average Attendance, and by what Class.	Remarks.
1. Mangho Pir or Mugger Peer .	On the 31st of the Muhammadan month Rabi-ul-hi.	1 day.	Pir Mangho . .	1,000 Muhammadans	The original name of this saint was Kamaludin, but after death he was called Mangho Pir, from the range of low hills on which his tomb is situated.
2. Miran Pir . .	On the 11th and 12th of the Muhammadan month of Rabi-ul-hi.	2 days.	Miran Pir . . .	1,000 Muhammadans	Miran Pir is on the bank of the Layari river, near Karachi.
3. Manora . . .	On the 1st of Chaitra Shuddh paksh.	3 days.	Of a Hindu saint.	About 16,000, both Muhammadans and Hindus.	This fair is a mixed one, and is resorted to by all classes of the native community.
4. Kalan Kot . .	12th of Jait Shuddh .	1 day.	The Hindu goddess Kali.	4,000 Hindus . .	Kalan Kot is on the banks of the Layari, near Karachi.
5. Rimbagh . .	5th and 6th of Bhadra, 27th of Magh, and 10th of Ashvin Shuddh.	4 days.	Of Mahadev, and on account of the Dasara.	2,000 Hindus . .	Rimbagh is a municipal quarter of Karachi.
6. Clifton, near Karachi.	27th of Magh, and 5th and 6th of Bhadra.	3 days.	Of Mahadev . .	5,500 Hindus . .	The name of this fair is Jodo.
7. Nango-bagh, in town of Karachi.	27th of Magh . .	1 day.	Ditto . . . .	1,000 Hindus . .	This place is close to the Layari, and is the great resort of pilgrims going to and returning from Hinglaj in Baluchistan.
8. Khadi, in the Machi. Miani quarter of Karachi.	10th of Nairi . . .	1 day.	In honour of the sea.	1,500 Hindus.	
9. Kiamari . .	15th of Shrawan . .	1 day.	Is known as Coconut day.	5,000 Hindus . .	This fair is known in other parts of India as Nairi Purnima.

## Mangho Pir:



Pir Haji Syed Khawaja Hassan Sakhi Sultan was commonly known as Pir Mangho. The legend goes that he was a notorious Hindu bandit, Mangha Ram, who later converted to Islam under the influence of Baba Farid. He rose to become a saint, with the blessings of Baba Farid, and was well respected both in the Hindu and Muslim communities. However, there are various other theories/legends attributed to the mystery about the origin of the Pir. Another legend quotes that Mangha Ram, the bandit, visited the shrine and out of repentance for his sins, converted to Islam. He then served the wayfarers all of the rest of his life. The shrine thus came to be known as Manghopir in association of Mangho dacoit turning into a pious soul. According to this legend, the person buried at Manghopir is infact Hazrat Khwaja Hasan Maroof Sufi Sakhi Sultan Baba. The third legend says that Sufi Sakhi Sultan Mangho came from Arabia in the 13<sup>th</sup> century and soon after arrival, went into a long meditation, lasting 40 years, in a nearby cave. However, according to Alexander F Baillie (Kurrachee: Past, Present and Future), Pir Mangho is the proper designation of the shrine, to which Hindus and Muslims both resort in large numbers. It is sacred to the memory of a Saint, whose original name was Kamaldin, but whose designation was changed to that of Pir Mangho when his bones were removed to that place and interred under a mosque.





Manghopir has three attractions, shrine of the Pir, a pond of crocodiles (it is believed the pir had pet crocodiles and these are the offspring generations from them) and a hot water sulphur spring with its therapeutic qualities. It is claimed that these crocodiles have never harmed any human being. As regards these creatures there are various myths and one of those being that Lal Shahbaz Qalandar once visited the area and was pained to see the area to be very inhabitable. With his miracles he caused a hot spring to issue forth, as well as some date palms to spring up from the ground. The crocodiles were originally the lice in Lal Shahbaz's hair which he gifted to Pir Mangho. He put them in the pond and each of them turned into a crocodile. According to yet another legend, Mor Mubarak, also a saint, brought these reptiles from a cave in Korangi.



Whatever view taken, besides others he is particularly venerated by the local tribes of Afro-Sindhis, sheedis commonly symbolizing as makranis, who are descended from African slaves.

He was very well respected by Muslims and Hindus alike, having disciples from all sects of the community including Sindhis and Baluchs.



Soon after invasion of Karachi, the British troops were based in Ram Bagh, who used to have a picnic at Mangho Pir where there used to be a stream as well and it became a very popular picnic spot. Sunday was the day for the British forces to have sole occupancy of the site and on that day the locals were not allowed on the stream. Chakkar Bin Nothak rose against this practice and symbolized a group that attacked the British troops visiting the stream and killed Captain Hound. Chakkar was sentenced to death and that is the first punishment to death in Sindh by the British Army. He was hung in Dalmia, Mujahid Colony Mountain where there was a British Army Camp.

### **Abdullah Shah Ghazi:**

Mystery shrouds about the arrival of Abdullah Shah Ghazi from Arab. The opinion remains divided as to how and when he came to this part of the world. He died, dressed in the war attire, in 773 near the sea where his shrine stands. According to a version, Abdullah Shah Ghazi was born in Medina in 720 from the lineage of the Prophet Muhammad, peace be upon him, and Hazrat Imam Hassan. His actual name was Syed Abu Muhammad Abdullah Al Ishtar and arrived in Sindh in 760 as a merchant who brought with him a large number of horses purchased from Kufa in Iraq. The second version quotes him as General Abdullah bin Nabhan believed to be on a military expedition sent by Hajjaj Bin Yousuf against Raja Dahir. Later, the mission was entrusted to Mohammed Bin Qasim. Whereas the others moved on, Abdullah Shah stayed behind and continued to live in Sindh with the people he grew to love and preached them Islam, love

and humanity. Yet another version is that the tragedy of Karbala did not finish there at the battlefield but the lineage of the Prophet's descendants continued to be persecuted and they had to flee the Arabian Peninsula to the shores of Sindh to seek safety. That is how, according to this version, Abdullah Shah arrived in Sindh. Some even believe that he was invited by Raja Dahir and given sanctuary under his empire to protect him from Hajjaj Bin Yousuf. He had six brothers and one of those is Misri Shah whose mausoleum is in Defence Society. Auqaf department's short description is:

*Hazrat Abdullah Shah Ghazi dating back to 13<sup>th</sup> century came to Sindh for preaching Islam. Hundreds of people embrace Islam. Miracle of Hazrat Abdullah Shah Ghazi is that around the whole area no sweet water is found but under the small rock where he is laid to rest, sweet water coming out of spring.*



He is believed to be fond of hunting and the legend goes that once he killed a tiger bare handed. The title of 'Ghazi' was bestowed on him as once while on hunting, he wandered far from the base and was intercepted by an army of the enemy. Despite being clearly outnumbered he chose to fight rather than surrender. Legend has it that he was able to control sea water using a bowl. When the fishermen approached him as they were unable to earn their livelihood in rough seas, he pressed the bowl from both sides in the sea, narrating prayers and ordering the waters to remain calm. Within hours, the fishermen were at work. It is believed that the sufi's shrine has protected Karachi from typhoons.

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## Mewa Shah:

Mewa Shah opposed British colonial rule in India. He was jailed and eventually exiled by the British. According to a legend, Mewa Shah boarded the ship taking him into exile, said his prayers on the waves of the [Arabian Sea](#) and mounted a large fish, which took him back to the shores of Karachi. Mewa Shah qabristan is well known to all.

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## Ratneshwar Mahadev Temple:

Located at the side of Jehangir Kothari Parade, Clifton, this temple carries with it a history. In the olden times, sea was up to the walls of the temple and it was a cave about 30-40 feet in the sea. It was constructed over 150 years ago. It used to have a stream of sweet water. This temple contains the Langham of self-created Mahadev. The shape of the Langham is like an egg or zero meaning this whole world is nothing but a dream. The ships used to pass from here after offering ablution. There is no idol in this temple, only a lamp placed there was worshipped by the Hindus. The Talpur ruler used to offer 7.5 seers of oil for this lamp every month. Sat Guru Nanak Dev Ji mediated in a cave just beyond the lamp. Another lamp is kept burning where he mediated and it is called Guru Joti. Grand Fair of Lord Shiva (Shanker) is held on Maha Shiv Ratri. At its peak more than 25,000 people visited the temple for celebrations and rituals on this occasion every year. 'Parsad', sacred food, is distributed every Monday.



Shivratri: According to their tradition, it rains on this day every year so that the earth can be purified. The formal worship of Maha Shivratri consists of bathing the Shiva Lingam using milk, honey, yoghurt and pure ghee. Many married and unmarried women fast for their husbands because, according to history, Parvati married the Lord after she mediated for an undefined period, praying to get him as her husband. The occasion, therefore, commemorates the marriage of Lord Shiva with Maha Parvati.

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## Lakshmi Narayan Mandir:

This temple was constructed, on the banks of the sea just under the Native Jetty Bridge, well over 200 years ago, that is long before the construction of the bridge itself. In this temple, Festival of Raksha Bandhan (Narial Puja), Ganesh Chaturthee i.e. birthday of Shri Ganesh Deva and every Chand night is celebrated. It is a sacred place for performing death rituals of Karni (11<sup>th</sup> day of rituals) and offering of Shiradh of Pitras and for putting final Garba Murtis in sea water on the day of Nao-Ratree and Ganesh Chaturthee.

Although devoted to the deity Maha Lakshmi, the temple is a sanctuary to statues of Hanuman and Saii Baba of Shirdi as well. Hindus from all over Karachi come to the temple to pray and to make offerings to the gods, with a dip in the waters of the Arabian Sea to cleanse them of their sins.

In Sa'awan (Monsoon), it is filled with women fasting and praying for the well-being and long lives of their husbands. Their pooja thallis carry an assortment knick knacks 15 symbolizing them to be married including sindoor, bangles, flowers, milk, water, jewellery, rice, an oil lamp and their 'mannats'. Following the prayers, these items are cast away in the water.

Shared by Kehkashan Qamar



الحجرة التي كان يعيش فيها رسول الله صلى الله عليه وسلم  
مع أم المؤمنين خديجة رضي الله عنها

THE HOUSE OF THE HOLY PROPHET MUHAMMAD  
PEACE BE UPON HIM

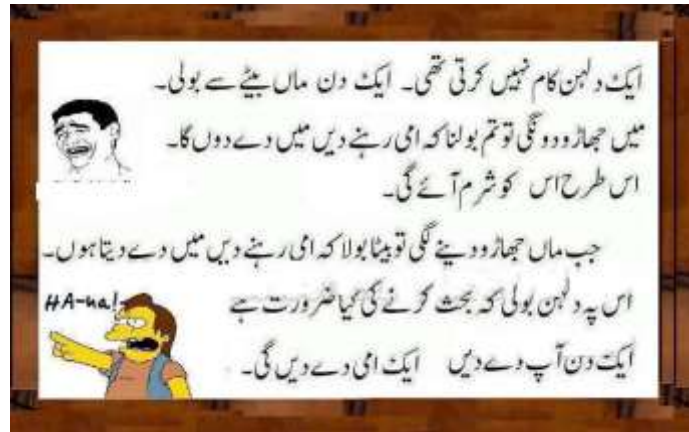
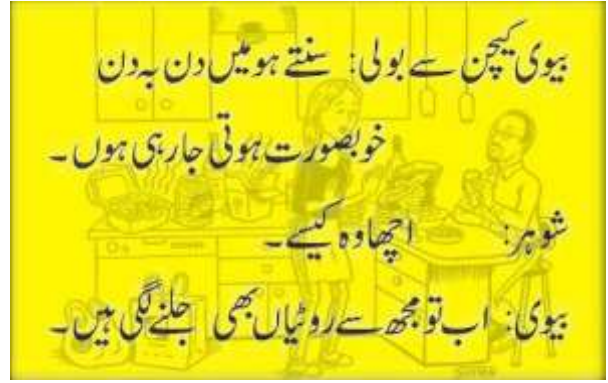
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

جسم کے کسی حصے میں درد ہو تو اس کو دور کرنے کے لیے دعا

سیدنا عثمان بن ابوالعاص ثقفی کہتے ہیں: میں جس دن سے مسلمان ہوا تھا  
اسی دن سے میرے جسم کے ایک حصے میں درد ہوتا تھا۔ میں نے اس کی  
شکایت اللہ کے رسول ﷺ سے کی تو آپ ﷺ نے فرمایا: ”جسم میں جس جگہ  
درد ہے وہاں اپنا ہاتھ رکھو اور تین بار **بِسْمِ اللَّهِ** کہو پھر سات مرتبہ یہ دعا پڑھو:  
**أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَيْءٍ مَا أَحَدٌ وَاحِدٌ**  
”میں اللہ کی ذات اور اس کی قدرت کے ساتھ پناہ چاہتا ہوں اس  
تکلیف سے جو مجھے لاحق ہے اور ہر اس تکلیف سے جس سے میں  
بہت ڈرتا اور غما طر پتا ہوں۔“

(صحیح مسلم، حدیث: 2202)

facebook .COM/SAHIH.MUSLIM.BUKHARI



SHARED BY KEHKASHAN QAMAR



## SYED SHARIQ ALI

The theme of this year`s British Burns Association meeting which was held in Adelphi Hotel, Liverpool between 15th to 17th May, 2013, was the use of innovation and lateral thinking in burn care. It was an honour for DOW 85 that our class fellow Shariq Ali was invited as a Guest Speaker to share some innovative ways of burn care we used in our centre in Karachi to reduce cost. In addition, Shariq shared some of his observations spanning many years while working as one of the co-founders of Interburns (International Network for Training, Education & Research in Burns) in various countries of Asia, Africa and South America.

**ایکشن**

بے سب خواب میں چلنے والوں سنو	بے سب خواب میں چلنے والوں سنو
کبھی تہہ پلایاں؟	خوفزدگی کی اب
صرف وہم و گماں!	کوئی حد بھی تو ہو
	چک کے بحران میں
جاگ جاؤ ذرا	فکر سے بھر میں
ڈھونڈو لاؤ ذرا	کبھی تہہ پلایاں؟
چک کہ ہے گم شدہ!	صرف وہم و گماں!
شارق علی	جراہی فکرتی
06.05.2013	کل بھی بے آسرا
	اب بھی بے آس ہے
	بے اماں، بے صدا
	چک کہ ہے گم شدہ
	جیسے ٹوٹی ہوئی قبر کا اک دیا
	نہ دیکھی بھنا ہوا



## THE FIRST URDU NEWSPAPER

*This article, written by Muhammad Ashraf, was published in the April 1947 issue of a quarterly journal Islamic Culture published from Hyderabad India. The journal was published for a number of years, and among its esteemed editors were Madmduke Picthal and Muhammad Asad.*

WHICH is the first Urdu newspaper? This question has yet to be answered with authority in definite terms. But from the records available, it is safe to advance this claim of priority for *Jām-i-Jehān Numa* (Calcutta). It appears to have started publication on March 29, 1823.

Hurree Hur Dutt, a writer in the Office of the General Treasury, Fort William, applied for a license on the 19th April, 1823, "to carry on the Persian and Hindoostanee newspapers, called the *Jām-i-Jehān Numa*." It was to be edited by Lalla Sodha Sook of Mirzapur, a Calcutta Moonshee, and printed by William Hopkins Pearce. The permission was granted. The Persian edition, for which no license was then required, had been appearing from March 28, 1822.

Another application for a license to bring out a newspaper entitled *Shamsul Akhbar*, in "Persian and Hindoostanee languages" was made by Mathur Mohan Mitter. Muneeram Thacoor was to edit it. The permission was granted on May 6, 1823. No copy of this paper is available in the Imperial Record Department. Even its name is not mentioned in later official notes on the Indian native press. Perhaps it was eclipsed altogether by its rival, the *Jām-i-Jehān Numa*.

In the course of a note on the Indian native press, written on the 10th October, 1822, W.B. Bayley, the Chief Secretary, enumerates the various newspapers then existing in India. He mentions two Persian and two Bengali newspapers. Another is said to be appearing from Bombay but the language is not specified. It was the *Bombay Samachar* in Gujrati. Looking through the records in the Imperial Record Department, we first of all come across an application by Hurree Hur Dutt requesting permission to bring out this Hindoostanee newspaper. This evidence is sufficient to establish that the Hindustani edition of the *Jām-i-Jehān Numa* is in fact the first Urdu newspaper.

Some people dismiss this Urdu edition as a mere supplement, not meriting the name of a newspaper. This impression has been created by the common proprietorship of the Urdu and Persian newspapers bearing

the same name, the *Jām-i-Jehān Numa*. Even the notices that appeared in the two papers seem to confirm this impression.

The notice in the Urdu paper said : " The editor of the *Jām-i-Jehān Numa* begs leave to notify to the public that he has, with a view to rendering this publication more interesting, entertaining and instructive to the European portion of its supporters, resolved to publish, in future, a Supplementary Sheet in pure Hindoostanee or Oordoo Tongue, at the additional trifling charge of four annas the Number, or One Rupee per month, if taken together with the two Persian sheets ; but if taken separately, Two Rupees will be charged for it per mensem."

The Persian paper had a notice saying : " European Gentlemen, who may wish to be supplied with this paper, either for their own perusal, or from a benevolent desire to diffuse knowledge among the native members of their establishment, may be supplied with it, on application to Tara-chand Dutt of Colootollah, at three Rupees per month, including the Oordoo Supplement."

But this ' Oordoo Supplement ' differed from the Persian paper in contents, style, presentation of news and even policy. A comparison of the two issues of these papers bearing the same date will go a long way to establish their separate entities. Let us take the first two issues available in the Imperial Record Department. They bear the date January 5, 1825.

The Urdu edition has four news items about Lucknow, Jaipur, Maharaja Ranjit Singh, and Sindhia Bahadur. The Persian edition has thirteen news items about Calcutta appointments, the fall of Katoor Fort, Rangoon news, Martaban news, Tibarmarkovi Island news, Sir Francis Mac-naughton's appointment as officiating Chief Justice, Calcutta, Strange news, Funeral rites of Sir Alexander Keel, Deccan News, Medical School, Calcutta, Maharaja Ranjit Singh, the mother of the King of Oudh, Rangoon. Only Maharaja Ranjit Singh is the common item between the two lists. The radical difference between the two editions is apparent from the reports themselves, reproduced below.

### مہاراجہ رنجیت سنگھ بہادر کی خبر

اخبار کے پڑھنے سے دریافت ہوا کہ ربیع الثانی کی پہلی تاریخ کو عرضیان سرداروں کی جو خیمہ کے درے سے بڑھے ہوئے کابل کے رخ پر پڑے ہوئے ہیں اس مضمون کی پہنچین کہ خیمہ کے حاکم کی فوج لشکر میں داخل ہوئی اور سرکار کی فوج مقام گاہ سے کوچ کر کے بارہ کوس درے کے آگے کابل کی طرف پہنچی ۔ انشاء اللہ تعالیٰ یہاں سے کوچ کر کے کابل کے درے کے آگے نزدیک پہنچ کر کے توقف کرے گی اور یہ سنا جاتا ہے کہ درانیوں کا لشکر بھی کابل سے چلا ہے ۔ اس پیچھے شنکر گڑھ کے قلعہ دار کی بھیجی ہوئی رسد لشکر میں آئی ۔ حکم ہوا کوتوال کے پاس پہنچادو ۔ اور کوتوال سے کہہ دو کہ

جو قراق لشکر کے بیون کے بیلون کی غارتگری کے جرم میں گرفتار آئے ہیں انہیں ہاتھ کان ناک کاٹ کر چھوڑ دے۔ اتنے میں خبر آئی کہ لشکر کے سردار یار محمد کے استقبال کو روانہ ہوئے فرمایا کہ بتاتی خیمہ زردوزی کام کا محمد حیات خان کے باغ میں کھڑا کرو اور گران صاحب کو حکم ہوا کہ یار محمد خان کے آتے ہوئے سلامی کی توپیں چھوڑیو۔ دسویں تاریخ جرنیل دیوان چند نے عرض کیا کہ یار محمد خان مقام گاہ سے سوار ہوئے حضور میں آتے ہیں۔ مجھے اور عزیز الدین خان کو رخصت کے وقت ایک ایک لبادہ پر زرمور کا دیا ہے۔ تھوڑی دیر بعد یار محمد خان خیمے میں آئے۔ سلامی کی توپیں چھوٹیں۔ مہاراج نے زرکار کرسی سے اٹھ کر معافہ کر یار محمد خان کو بٹھایا۔ چار گھڑی تک کابل اور اٹناٹے راہ کے دوران کا حال استفسار کیا اور اپنی سرکار کے کارپردازوں سے نذر دلوائی۔ اور اکیس کشتیان پوشا کی کپڑے کی دو خوانچے جواہر کے ساتھ تواضع کیا۔ یار محمد دوسرے خیمے میں جوان کے دھننے کے لئے کھڑا ہوا تھا۔ سوار ہو گئے اور خزانے کے گماشتے کو حکم ہوا کہ پندرہ ہزار روپے ضیافت کے پہنچادو۔ یار محمد نے گماشتے کو تین پارچہ کا خلعت دیا بعد اس کے یار محمد خان کے وکیل نے عرض کیا کہ مہاراجہ بہادر بھی یار محمد خان کے خیمے میں رونق افزا ہوں۔ مہاراج نے جواب دیا ہم کیوں نہ جاوین گے۔ مہاراج نے سرداروں کو حکم بھیجا کہ لشکر پشاور کو کوچ کرے اور آپ یار محمد خان کے خیمے کی طرف متوجہ ہوئے یار محمد خان کے ساتھ سردار پیشوائی کر کے مہاراج کو خیمے میں لے گئے۔ دیر تک آپس میں اختلاط کی باتیں ہوا کین۔ یار محمد خان نے چودہ لبادے سمور کے اور دو گھوڑے تیز رفتار۔ تین خچریش قیمتی وار گزرائے اور ایک تلوار بہت نادر نذر کی اور دو ہزار روپے مہاراج کے شاگرد پیشہ کو انعام دے۔ مہاراجہ وہاں سے سوار ہو رستے میں زرباشی کرتے ہوئے اپنے خیمے میں داخل ہوئے چودھویں تاریخ کو وہاں سے کوچ ہوا۔ چودہ کوس کی مسافت طے کر کے پشاور سے ادھر دس کوس پر خیمے میں رونق افزا ہوئے اور یار محمد خان نے بھی اسی جگہ ڈیرا کیا۔

خبر مہاراجہ رنجیت سنگھ بہادر والی لاہور

بملاحظہ اخبار منقوش خاطر گردید کہ مہاراجہ مدوح از سندور گذشتہ پنجم ربیع الثانی بکوچہائے متواترہ کروہی این طرف پشاور برخام نصرت فرجام زیب وزینت بخشیدند۔ یار محمد خان ناظم پشاور دو روز پیشتر برسم استقبال از پشاور دزائناٹے راہ بشرف ملاقات مہاراجہ بہادر ذخیرہ اندوز مسرت شادمانی شدہ ہم رکاب گردید۔ وروز ملاقات برسم استقبال



سرداران از جانب موری گشت و در لشکر مهاراجه توپ های سلامی یا محمد خان سر شدند۔  
 بست و یک کشتی پارچه پوشاکی باد و خوانجه جواهر از طرف مهاراجه و چهارده لبادہ سمور  
 بایک تیغ آبدار و دو راس صبا سرعت و سه راس اشتر تیز قدم از جانب یا محمد خان تواضع  
 شد۔ و مهاراجه بہادر پانزدہ ہزار روپیہ رسم ضیافت فرستادند و در منزل دو کرویہی پشاور  
 معتمد ان دوست محمد خان رسیدہ خط آقائے خود بایک صد ہنکی میوہ و دیگر ہدایا  
 گزرائند۔ معروض داشتند کہ دوست محمد خان ہم عنقریب و بلشکر فیروزی اثر میرسد  
 و نر مندرج بود کہ از فوج مهاراج کہ از بیشتر بیرون خیبر خیمرہ زن بود با سواران حاکم  
 درہ خیبردہ کرویہی جلال آباد پر رخ کابل رسیدہ و بسرعت عازم کابل است و لشکر درانیان  
 ہم از کابل بمقابلہ اینان برآمدہ و مهاراجہ پروانہ بنام قلعہ دار اٹک بدین مضمون از اثنائے  
 راہ نوشتہ اند کہ خود را بر سیل استقبال باز بنوک خانہ بلشکر برساند۔

There is hardly any need to point out differences in these two versions.

Before considering some features of this Urdu news-sheet of four pages, it will be helpful to have an idea of the various forces at play which ultimately determined the short course that its life was destined to run.

The British Government was fully aware of the power that the native press could wield and was anxious to regulate it. W.B. Bayley, in his note above-mentioned, writes : " No engine indeed can be conceived more powerful and effectual for diffusing useful knowledge amongst the population of this country than a press circulating cheaply and periodically articles of intelligence, calculated to instruct and improve the public mind under the guidance of judicious and properly qualified conductors, and in exact proportion must be the evils of an ill-regulated and licentious press." The methods devised for the purpose were the Press Regulations, 1823, buying a certain number of copies of the newspapers and giving concession in the postal fee.

The British malcontents employed the native papers to vent their own malice against persons in authority. Such a development the Government was determined to stop. The note says : " It is obvious, however, that the editors of the papers in the native languages have already been and will be liable to the influence of their European friends and patrons and that in the progress of the free native press of India, the pages of the native newspapers may become the channel of spreading throughout the country such reports and strictures and doctrines as the bigotry, self-interest, disappointment or malignity of European English subjects may choose to circulate. On the contrary, if superintended with prudence and under the restraint of legal authority the native newspapers may be made the instrument of extraordinary and extensive benefit in disseminating useful knowledge, in correcting prejudices and in facilitating the

accomplishment of those measures which may be directed by Government, with a view to the improvement of our institutions and to the promotion of happiness, prosperity and civilisation amongst the numerous and rapidly increasing population of British India."

The Persian newspapers, and Urdu newspapers in a small way, attracted a fairly wide notice and actually evoked protests from various Indian princes. On this point the note remarks: "The apathy and want of curiosity of the natives have prevented any very extensive circulation of the newspapers. Still, the attention of natives of rank and education in many distant parts of India has been roused to the contemplation of this portentous novelty and a family so remote from the Presidency as that of the King of Delhi, have officially expressed desire to be furnished with the Persian newspapers."

The above quotations clearly indicate the problems with which the Government was faced and also how it intended to regulate and, if possible, use the press for better purposes. In the brief history of the *Jām-i-Jehān Numa*, we find how a fairly decent news-sheet deteriorated into a cheap propaganda organ in order to enjoy postal concessions and sell a number of copies to the Government. It is not mere coincidence that the paper started its serial publication of the history of England in March, 1826, and was granted postal concession in October, 1826. This serial, which had a definite bias, ran for about a year and almost killed the paper. That was a bad bargain indeed. The paper lost its prestige and popularity and sheer lack of patronage ultimately led to its early demise in 1828.

The objects of the Urdu *Jām-i-Jehān Numa* were identical with those of its Persian counterpart, namely to publish articles of news from English papers, to procure and make known intelligence of all that passed at the principal cities of Hindustan whether foreign or within the Company's territories. Readers were also expected to send in their contributions in news items or articles.

The *Jām-i-Jehān Numa* benefited considerably from the experience which its editor had gained in handling material for the Persian counterpart. Articles and news items appeared in this paper about the King of Oudh and Maharaja Ranjit Singh which could not pass unnoticed. The King of Oudh did make official protests. W.B. Bayley writes: "The articles respecting Oudh have been from the beginning filled with complaints and abuse of the existing system of Government, virulent attacks upon the minister who is called a low unworthy menial, and gross charges of folly and oppression directed against the king himself." All this falls within the purview of the Foreign Relations Act of 1932, and any paper publishing such stuff today is sure to find itself in trouble. The Urdu news-sheet remained entirely free from such virulent attacks, and even in cases of censure it preferred to make a suggestion in between the lines.

The newspaper consisted of four pages, 8×11 inches. Each page was divided into two columns. In the right ear of the first page were the words "اردو زبان میں" followed by the number of the issue and date. The last

page ended with the line :

” کلکتہ مقام کے بیچ مسین پریس چھاپہ خانے میں چھاپا گیا ،“

Judging this news-sheet from the journalistic point of view, the absence of the date-line strikes us as most surprising. In accordance with the new fashion developed by the *Daily Mail*, the place and date and at times a number of places and dates are mentioned in the body of the paper. The contemporary English newspapers published in India had the date-line.

The lead of the story is invariably something like this معلوم ہوا۔ But in those days, that seems to have been a fairly reliable source, for we find the Chief Secretary much worried about awkward but true stories published in papers which he had received through official channels.

The use of headline and paragraph was unknown. All reports relating to certain areas are jumbled together under a main heading like ” یوٹا کی خبر “ ” لکھو کی خبر “ At times, it becomes difficult to find out where a new story starts. In those days, readers perhaps bestowed more attention on the newspapers than we do today. The Persian papers are a little better in the arrangement and presentation of news stories.

At times, there are good humorous touches. The report about an elephant of Raja Gaekwar which had run amuck, killed six persons and wounded many others, finished off in these words :

قیاس میں آتا ہے کہ یہ ہاتھی راجہ پر بت سنگھ کے ہاتھی کی نسل سے ہوگا

جس کی بھومین مرزا سودا نے قصیدہ لکھا۔

The reports about the celebration of festivals have always poetic touches. The high-flown language in which details of various ceremonies are given includes words like these :

” لکھنے سے کیا فائدہ - سننے والے کب سچ مانتے ہیں ،“

Poems were also given space. The following Ghazal appearing in the issue dated April 18, 1827, will not be without interest :

غزل مرسلہ مستر ڈکاسٹا

کل ہم تمہارے کوچے میں آئے چلے گئے	ہے ہے ہزار اشک بہائے چلے گئے
کیون دل سے شاد ہووین نہ ہم دوستو سنو	وے جاتے جاتے ہم کو بلانے چلے گئے
کچھ رنج و غم کا حال نہ پوچھو کہ کیا ہوا	الفت کو ہم تو یارو نبھائے چلے گئے
وہ باغبان حسن جو آئے تو کل ادھر	وہ تخم درد دل میں جانے چلے گئے
ٹک طرف میرے دیکھ کے جھٹ چتونو نکو پیر	وہ آپ ہنس کے ہم کو رولانے چلے گئے
ہم ہی فقط ہیں دل جو گنوائے ہیں ورنہ سب	آکر جہاں میں کچھ تو کائے چلے گئے
کل اس پری کے بزم میں سب مل کے برملا	تیری غزل ڈکاسٹا گائے چلے گئے

*Post Script.*—The date March 29, 1823, on which *Jām-i-Jehān Numa* in Urdu is above stated to have started publication is incorrect. This date was worked out on the basis of Mr. Bayley's assertion in his famous note that *Jām-i-Jehān Numa* in Persian first appeared on March 28, 1822. The difference between the serial numbers of these Persian and Urdu editions is 52 which gives the date mentioned above.

But it is so strange that Mr. Bayley was wrong in his statement. It is contradicted by the first issue of Raja Rām Mohan Roy's Persian weekly, *Mir'at-ul-Akhhār*, published on April 20, 1822 which states, "The Editor informs the public that although so many newspapers have been published in this city to gratify their readers, yet there is none in Persian for the information of those who are well versed in that language, and do not understand English, particularly the people of Upper Hindoostan, he has therefore undertaken to publish a Persian newspaper every week."

This point is further clarified by a report entitled "Hindoostanee paper, *Jām-i-Jehān Numa*" published in the Bengali weekly, *Saumoodi*, dated April 19, 1822. A reference to the issues of *Calcutta Journal* dated May 8, 1822, and June 22, 1822, solves the mystery. *Jām-i-Jehān Numa* started as a Hindoostanee weekly but its eighth issue dated May 16, 1822, contained a portion of material in Persian language. By and by, Persian ousted Hindoostanee so that by the time (October 10, 1822) Mr. Bayley wrote his note, *Jām-i-Jehān Numa* had become a purely Persian paper. Later on, *Jām-i-Jehān Numa* again started an Urdu news-sheet the history of which is given above.

The facts as they now emerge are that *Jām-i-Jehān Numa* in Urdu appeared for the first time on March 28, 1822. Its Persian supplement was started on May 16, 1822.



# GRADUATIONS 2013

## THE KHANANI FAMILY

At my son Noman's graduation



Salman, Farah Naz, Noman, Saleem and Quratul Ain

Shehla and Sana



# A SPECIAL REPORT

## NIDA ARSHAD USMANI



BY

### ZEBA ARSHAD USMANI (THE PROUD MOM)

My daughter Nida graduated from the International School of Choueifat in Abu Dhabi UAE after completing her O levels and A levels and High School Diploma. She ranked high in her class in school and then chose to apply for the medical school.

She entered DIMC in June 2007 which was the 1st batch of Dow International Medical College. Throughout her years in DIMC she obtained the highest GPA Score in her class. She graduated in June 2012 with honours.

The Convocation took place in July 2012 at the Governor's house in Karachi and was chaired by Dr Ishrat-ul-Ibad, the Governor Sindh along with VC DUHS Professor Masood Hameed Khan. All the faculty of Dow University of Health Sciences attended the ceremony. The Hippocratic oath was given to the graduates by none other than our very own D85 colleague Dr Umer Farooq.

MashaAllah Nida received 11 Gold medals for 10 subjects starting from the 1<sup>st</sup> year onwards and the 11<sup>th</sup> was for the 1<sup>st</sup> position in class. She was also given the BEST DOW GRADUATE SHIELD and was declared the valedictorian of DIMC class of 2012 MashaAllah.

Nida is a very generous and hard-working child. We as parents can't thank Allah enough for having blessed us with a daughter like her. I would like to reiterate that we never persuaded her to enter in this profession it was her own choice although she was aware of our busy schedules and the demands of our profession but she opted for it wholeheartedly. May Allah SWT give her health happiness and success in coming years and fulfill all her dreams Ameen.



## NIDA IN PICTURES AT HER GRADUATION



## POETRY CORNER

### غزل سید رضی محمد

روشنی چاہیے کس مول ملے گی صاحب؟  
نقدِ جاں بے مرے پلو میں، چلے گی صاحب؟

اے طلبِ گار وفا، یہ بے اصولِ بازار  
جنس کم ہو گی، تو قیمت تو چڑھے گی صاحب

زندگی بھر کی مشقت کا صلہ، ایک سوال  
اب یہ گاڑی کبھی پٹری پہ چڑھے گی صاحب؟

دل کے تالاب کے ٹھہرے ہوئے سناتوں میں  
سنگ پھینکو گے تو ہلچل تو مجھے گی صاحب

زندگی کیا، کسی مزدور کی بیگار ہوئی  
اور اسی طرح سے باقی بھی کٹے گی صاحب

اب افسانے کا یہ انجام نہیں بدلے گا  
اب یہی فلم ہر اک بار چلے گی صاحب

تم چلے جاؤ گے تو بھی یہی منظر ہوں گے  
بس یہ دنیا مری دنیا نہ رہے گی صاحب

مسترد دل کی تلافی نہیں ہوتی کچھ بھی  
بن بھی جائے گی تو نہ اب بات بن ے گی صاحب

میری خدمت، مری عزت کے مقابل رکھو  
پورا تولو گے، تبھی بات بنے گی صاحب

زعمِ افعی کو خبر کیا ہے کہ یہ گھر کس کا ہے  
چڑیا مر کر بھی نہ انڈوں سے بٹے گی صاحب

یہ تو معلوم ہے ڈھل جائے گی یہ رات رضی  
کتنی قربانی مگر لے کے ڈھلے گی صاحب؟

### قطعہ ارجمند بانو

لفظ بھی امانت ہوتے ہیں  
میرے الفاظ تمہاری امانت ہیں  
تم بھی اپنے الفاظ سنبھال رکھنا  
میری امانت میں خیانت نہ کرنا



QAMBAR RAZA NAQVI DOW 1982

ہم اپنے خول سے باہر نکل کر دیکھ لیتے ہیں  
نہ بدلے وہ تو ہم خود کو بدل کر دیکھ لیتے ہیں

اگر گرتے رہے پیہم سنبھالے گا کوی ہم کو  
چلو اک بار ہم پھر سے سنبھل کر دیکھ لیتے ہیں

مسلتا تھا وہ دل کو جب تو تھی بوی وفا آی  
چلو اک بار پھر دل کو مسل کر دیکھ لیتے ہیں

بوا عرصہ ملے اتنا کہ دھندھلی ہو چلی یادیں  
تیری یادوں کی یادوں سے بہل کر دیکھ لیتے ہیں

مخل خاروں پہ چلنے میں بوی نہ آبلہ پای  
تو ارمانوں کے انگاروں پہ چل کر دیکھ لیتے ہیں

سنا ہے راہ کے پتھر بھی اُس کو یاد کرتے ہیں  
تو چلیے اب اکیلے ہی ٹہل کر دیکھ لیتے ہیں

اگر مرضی یہی اُن کی ہے اب قمبر نہ بولیں ہم  
تو خوں کا گھونٹ یہ بھی اب نگل کر دیکھ لیتے ہیں

اگر تم اس وقت مسکرا سکتے ہو جب تم  
پوری طرح ٹوٹ چکے ہو تو یقین جانو کہ  
دُنیا میں تمہیں کبھی کوئی توڑ نہیں سکتا۔

## FARSI AND PUNJABI CORNER

Not many of us are familiar with Mirza Ghalib's Farsi poetry but there is one ghazal of his that has been immortalized but in its Punjabi translation. Sufi Ghulam Mustufa Tabassum, perhaps the last of the celebrated Persian poet of Pakistan, translated one of Ghalib's Farsi ghazal into Punjabi and then handed it over to Ghulam Ali, the famous singer. The result is a superb amalgamation of words and vocalization that defies description. Here it is in the original and in its Punjabi translation.

مرزا غالب	صوفی تبسم
<p>ز من گرت نہ بُود باور انتظار بیا  بہانہ جوئے مباش و ستیزہ کار بیا</p> <p>بہ یک دو شیوہ ستم دل نمی شود خرسند  بہ مرگ من، کہ بہ سامان روزگار بیا</p> <p>بہ یک دو شیوہ ستم دل نمی شود خرسند  بہ مرگ من، کہ بہ سامان روزگار بیا</p> <p>بہانہ جوست در الزام مدعی شوق  یکے بزغم دل نا امیدوار بیا</p> <p>ہلاک شیوہ تمکین مخواہ مستان را  عنان گسستہ تر از باد نو بہار بیا</p> <p>ز ما گسستی و با دیگران گرو بستی  بیا کہ عہد وفا نیست استوار بیا</p> <p>وداع و وصل جداگانہ لذتے دارد  ہزار بار بزو، صد ہزار بار بیا</p> <p>تو طفل سادہ دل و ہمنشین بد آموزست  جنازہ گر نہ توان دید بر مزار بیا</p> <p>فریب خوردہ نازم، چہا نمی خواہم  یکے بہ پُرسش جانِ امیدوار بیا</p> <p>ز خوئے نُسْت نہادِ شکیب نازک تر  بیا کہ دست و دِلَم می رَوَد ز کار بیا</p> <p>رواج صومعہ ہستیست، زینہار مَرَو  متاعِ میکدہ مستیست، ہوشیار بیا</p> <p>حصار عافیتے گر ہوس کُنی غالب  چو ما بہ حلقہ رندانِ خاکسار بیا</p>	<p>میرے شوق دا نیں اعتبار تینوں  آ جا ویکھ میرا انتظار آ جا  اینوں لڑن بہانڑے لبہنالیں  کی تو سوچنا ایں ستمگار آ جا</p> <p>بہانویں ہجرتے بہانویں وصال ہوئے  وکھو وکھ دوہاں دیاں لذتاں نیں  میرے سوہنیا جا ہزار واری  آ جا پیاریا تے لکھ وار آ جا</p> <p>ایہہ رواج مسجداں مندران دا -  اوتھے ہستیاں تے خود پرستیاں نے  میخانے وچ مستیاں ای مستیاں نیں -  ہوش کر بن کے ہُشیار آ جا</p> <p>تُوں سادہ تے تیرا دل سادہ -  تینوں اینویں رقیب گُراہ پایا  جے تو میرے جنازے تے نیں آیا -  راہ تکدا تیری مزار آ جا</p> <p>سُکھیں وسنا جے تُوں چاہونا ایں  میرے غالباً ایس جہان اندر  آ جا رنداں دی بزم وچ آ بہہ جا  ایتھے بیٹھ دے نیں خاکسار آ جا</p>

## LIFE IS A PENCIL

SYED KHALID ANWER DOW 1986

Life is like a pencil  
the core of it is graphite  
its heart  
covered by a protective casing  
which is an adornment, design, label  
the casing protects the core{heart}  
from breaking and prevents  
leaving indelible marks  
you have a fresh start in life  
with a fresh pencil  
it is up to you, what you make of it  
use it as a writing implement  
or an art medium  
one can write, sketch, draw , doodle  
when blunt, you want fresh ideas,  
new directions, fresh perspective  
life's sharpener, sharpens it diligently  
and the cycle starts all over again  
the nonchalance of youth cares a little  
how much the graphite is wasted  
thinking that it may last forever  
the vicissitude of time soon leaves a  
a very short stub  
then the care starts in earnest,  
with minimum of wastage  
the pencil being used with utmost care  
on the most significant and poignant things  
with that precious short stub in hand  
you reflect on life  
what have you drawn in its wake  
holding on to what is left, dearly  
clinging to it  
savoring it  
realizing how precious it is  
how piquant it has been  
and how much more you want to do with it

Life is like a pencil



## POET OF THE MONTH

### MIR TAQI MIR

(میر تقی میر)

By MAHWASH GABA

Mir is one of the immortals among Urdu poets. He built his poetry on the foundations of his own personal experiences. His favourite theme is love – love unfulfilled.

#### LIFE

Mir Taqi Mir, whose real name was Muhammad Taqi and ***takhallus*** (pen name) was Mir (میر). He was the leading Urdu poet of the 18th century, and one of the pioneers who gave shape to the Urdu language itself. He was one of the principal poets of the Delhi School of the Urdu *ghazal* and remains arguably the foremost name in Urdu poetry often remembered as ***Khuda-e-sukhan*** (god of poetry).

The main source of information on Mir's life is his autobiography *Zikr-e-Mir*, which covers the period from his childhood to the beginnings of his sojourn in Lucknow. However, the material is undated or presented in no chronological sequence. Therefore, many of the 'true details' of Mir's life remain a matter of speculation.

Mir was born in Agra, India in 1723 in a family of Arab origins. His philosophy of life was formed primarily by his father, a religious man with a large following, whose emphasis on the importance of love and the value of compassion remained with Mir throughout his life and imbued his poetry. Mir's father died while the poet was in his teens. He left Agra for Delhi a few years after his father's death, to finish his education and also to find patrons who offered him financial support

Some scholars consider two of Mir's ***masnavis*** (long narrative poems rhymed in couplets), ***Mu'amlat-e-ishq*** (The Stages of Love) and ***Khwab o khyal-e Mir*** ("Mir's Vision"), written in the first person, as inspired by Mir's own early love affairs. Mir lived much of his life in Old Delhi. However, Mir migrated to Lucknow in 1782 and remained there for the remainder of his life. Though he was given a kind welcome by Asaf-ud-Daulah, he found that he was considered old-fashioned by the courtiers of Lucknow. Mir's relationships with his patron gradually grew strained, and he eventually severed his connections with the court. In his last years Mir was very isolated. His health failed, and the death of his daughter, son and wife caused him great distress. He died on 21 September 1810. Sadly, the marker of his burial place was removed in modern times when a railway was built over his grave.



## LITERARY LIFE

Mir's complete works, *Kulliaat*, consist of six *Diwans* containing 13,585 couplets, comprising all kinds of poetic forms: *ghazal*, *masnavi*, *qasida*, *rubai*, *mustezaad*, satire, etc. Mir's literary reputation is anchored on the *ghazals* in his *Kulliyat-e-Mir*, much of them on themes of love. His *masnavi Mu'amlat-e-Ishq* (The Stages of Love) is one of the greatest known love poems in Urdu literature. Mir lived at a time when Urdu language and poetry was at a formative stage - and Mir's instinctive aesthetic sense helped him strike a balance between the indigenous expression and new enrichment coming in from Persian imagery and idiom. Basing his language on his native Hindustani, he leavened it with a sprinkling of Persian diction and phraseology, and created a poetic language which was simple, natural and elegant, and was to guide generations of future poets.

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Mir Taqi Mir was often compared with the later day Urdu poet, Mirza Ghalib. Lovers of Urdu poetry often debate Mir's supremacy over Ghalib or vice versa. It may be noted that Ghalib himself acknowledged, through some of his couplets, that Mir was indeed a genius who deserved respect. Here are two couplets by Mirza Ghalib on this matter.

ریختہ کے تمہی استاد نہیں ہو غالب  
کہتے ہیں اگلے زمانے میں کوئی میر بھی تھا

غالب اپنا یہ عقیدہ ہے بقول ناسخ  
آپ ہے بہرہ جو معتقد میر نہیں

The death of his family members, together with earlier setbacks (including the traumatic stages in Delhi), lend a strong pathos to much of Mir's writing – and indeed Mir is noted for his poetry of pathos and melancholy moods.

Some famous couplets of Mir:

گور کس دل جلے کی ہے یہ فلک  
شعلہ اک صبح یاں سے اٹھتا ہے

اشک آنکھوں میں کب نہیں آتا  
لہو آتا ہے تب نہیں آتا  
بے خودی لے گئی کہاں ہم کو  
دیر سے انتظار اپنا ہے

ابتداءے عشق ہے روتا ہے کیا  
آگے آگے دیکھیے ہوتا ہے کیا

دیدنی ہے شکستگی دل کی  
کیا عمارت غموں ن ڈھائی ہے

بعد مرنے کے میری قبر پہ آیا وہ میر  
یاد آئی میرے عیسیٰ کو دوا میرے بعد

At a higher spiritual level the subject of Mir's poem is God. Mir speaks of man's interaction with the Divine. What affect it has on man when God reveals Himself to man.

دکھائی دیے یوں کہ بیخود کیا  
ہمیں آپ سے بھی جدا کر دیا

When I saw/understood you God I lost all sense of self

When You revealed yourself it separated me from myself

#### FAMOUS WORKS OF MIR

- "[Nukat-us-Shura](#)" - Biographical dictionary of Urdu poets of his time, written in Persian
- "[Faiz-e-Mir](#)" - Collection of five stories about sufis & faqirs, said to have been written for the education of his son Mir Faiz Ali.
- "[Zikr-e-Mir](#)" - Autobiography written in [Persian language](#).
- "[Kulliyat-e-Farsi](#)" - Collection of poems in [Persian language](#)
- "[Kulliyat-e-Mir](#)" - Collection of Urdu poetry consisting of six [diwans](#) (volumes).

Mir remains my all times favourite Urdu poet. His work, in my opinion, is remarkable - withstanding all tests of time. I will end with one of his famous and my favourite poems:

دیکھ تو دل کہ جان سے اٹھتا ہے  
دیکھ تو دل کہ جان سے اٹھتا ہے  
یہ دھواں سا کہاں سے اٹھتا ہے  
گور کس دل جلے کی ہے یہ فلک  
شعلہ اک صبح یاں سے اٹھتا ہے  
نالہ سر کھینچتا ہے جب میرا  
شور اک آسمان سے اٹھتا ہے  
لڑتی ہے اس کی چشم شوخ جہاں  
ایک آشوب واں سے اٹھتا ہے  
بیٹھنے کون دے ہے پھر اس کو  
جو ترے آستان سے اٹھتا ہے  
عشق اک میرِ بہاری پتھر ہے  
کب یہ تجھ ناتواں سے اٹھتا ہے